THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men*" (MATT. 5: 13).

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REPLY TO THE "GLASGOW EVENING TIMES."

[THE *Glasgow Evening Times* recently published an editorial relating to the purpose of this Church to build a temple at Alberta, Canada. A copy of the paper containing the remarks of the *Times* reached the hands of Mr. William Service of Salt Lake City, Utah, who sends us the following comments for publication in the *Star*.—ED.] Mr. Service says:

I was rather chagrined when reading in your issue of November 1st, an article dealing with "The 'Mormon' and Canada," to find that you had fallen into the error prevalent in certain quarters of the world which makes the "Mormon" an "undesirable citizen."

You did not so express yourself, but that would naturally be the conclusion drawn from the closing sentences of your editorial dealing with the subject in question.

It may, perhaps, be news to you that the "Mormons," far from being "undesirable" to the Canadian authorities, are much rather welcomed in that part of the British dominions, for the reason that they go there as pioneers, with the pioneers' determination to upbuild the country, and also to develop it and make it blossom as the rose, as the results of their labors in that section have demonstrated. The determination to build a temple on Canadian soil to enable the growing numbers of our faith to attend to certain sacred ordinances such as marriage for time and all eternity, and for baptism for the dead, is only in keeping with the policy of the Church officials at headquarters to keep pace with the steady growth of these much-maligned and misunderstood people.

It is puzzling to me to understand how the editors of influential papers, such as yours, can be complacent enough to seize upon

rumor and misrepresentation from various sources, and deal out to the public such sentiments as are contained in your closing paragraphs in the editorial referred to. For instance, you say:—

"But there is a very sinister side to the erection of this magnificent building in a British colony, which has for some years past been absorbing the best of our young manhood and young womanhood. When the envoys of the faith attempted proselyting in the homeland there was a tremendous out-cry against what was generally stigmatized as the "Mormon peril;" and on several occasions the envoys were very summarily dealt with. How the Canadian site was secured is not quite clear; but, in view of determined protests registered in Britain against any attempt to make converts to the faith here, it seems remarkable that the Government have not bestirred themselves to prevent the establishment in British territory of what in some quarters is, not altogether without reason, regarded as a menace to public morals."

Mr. Editor, after reading the above again, please ask yourself the following questions, and answer them to your own satisfaction and the satisfaction of others who, like myself, know of the circumstances and conditions which are surrounding these people.

Does it not appear altogether too impertinent for a critic who is several thousand miles from the scene of the proposed new temple site in Alberta, Canada, to jump at conclusions which are entirely wrong in criticizing the Canadian authorities for granting the privilege to a recognized body of religious worshippers the right to build a religious edifice for the accommodation of its members, especially when they have an out and out ownership to the land necessary for such purposes, and yet more so when it is a fact that these same people have already other large churches, assembly halls and chapels erected throughout the dominion, not to mention several schools and academies?

Wherein does the "sinister side" appear in doing a work tending to the betterment of a farming community so far distant from the headquarters of the Church, or the nearest temple in Utah at Logan City, which compelled the traveling of hundreds of miles by our young people to get married, if they decided to get married in accordance with the religious teachings of their Church, and in harmony with the highest and purest conceptions of their hearts?

Are you not somewhat inconsistent when you couple with the words "sinister side," the observation that the "Mormon" colony has been absorbing for some years past the best of our young manhood and young womanhood? Do you suppose that the "best of your young manhood and young womanhood" in any degree deteriorate when transplanted from the homeland out to the glorious West of Canada under the open skies where men and women learn what it is *to live* and *do things*, where there are opportunities that were perhaps denied them in the crowded and competitive con-

ditions in the homeland, and where their economic freedom is assured?

Do you suppose that they are any the less free, spiritually or morally, in Canada? The results of their work, I am assured, are a sufficient answer to such a question. A people who can build schools, churches, colleges and temples, who can take the wild, virgin soil and make it productive, building bridges and making roads in the meantime for private and public convenience, surely have no room for a "sinister side," and it does not appear except in the weird imagination of some narrow-minded preacher, or hireling, who does not understand the premises he is writing upon.

The "Mormon" Church (commonly called) owns and holds lands and buildings in the United States, in several of the different states at that, upon which they have built edifices for educational and religious purposes and are continually adding to their holdings, stretching from New York to Portland, Oregon, in the west. Here it might be pertinent to ask, why does not the United States government bestir themselves to prevent these "menaces to public morals"? Does the British government have a monopoly upon the supervision of the morals of the public, and are they the only government who look after such things?

What is the "Mormon" peril anyway? Is this phrase used only to strike terror into the souls of such as would dare to think for themselves and refuse to defer to the teachings and ideals of teachers who are so bigoted that they cannot see "any good thing come from Nazareth"? Surely, Mr. Editor, you know that the question was raised but a short time ago in the British Isles, due to the whimpering cries of some narrow-minded, Pharasaical preachers, that the "Mormon" envoys were deluding and decoying young girls to America for immoral purposes, and that the matter received a very thorough and searching investigation at the hands of this same British government, and further, that these same officials found that there was positively no foundation for the charges. Surely, you are familiar with these facts, or, if you are not, let me suggest that the next time you express an opinion against the "Mormons," that you acquaint yourself with the facts before you publish it in the columns of your paper.

Let me ask you again, to what time in the past do you refer when you say, "When the envoys of the faith attempted proselyting in the homeland, etc."? Are you not aware that for seven decades and more these same envoys have not ceased proselyting in the homeland, and that hundreds of them are now so engaged, and intend to so continue until such time as they are called home and honorably released from their labors.

Furthermore, at the present time (O, sacrilege to tell it!) these same "Mormon" people are to-day the owners of several churches or chapels in various parts of the British Isles, notably at London, Liverpool, Sunderland, Birmingham and several other large towns.

Referring to the "several occasions when these envoys were summarily dealt with," one is at loss to know really, whether the expression was written with innermost satisfaction at the dealings in question or not; but I should like you, Mr. Editor, to refer, if possible, to a specific case in detail as to what is meant. I know of several of these "dealings" of a summary character, and from what I know they were the work of "hooligans" who had been worked up to a white heat of fury, urged on by some self-righteous, hireling preacher, professing to be a follower of Jesus, and usually resulted in the mobocrats and their leaders being arrested and punished for disturbing the peace. Would you, Mr. Editor, condone such occurrences as being a proper method of stamping out a religion, even if it is an unpopular one? Why not reason with and teach these envoys the errors of their ways? If these people who stir up so much strife against the so-called awful teachings of our elders have the truth, why are they so afraid to meet error with the truth? Do not the very actions of these opponents of the envoys betoken their own inherent weakness when such appeals are taken to the worst classes of ignorant and easily led mobs?

Are the so-called ministers, who are evidently the hardest hit, so shorn of reasoning powers and understanding of the scriptures that they cannot overcome the arguments and teachings of these young American and Canadian missionaries who are drawn from the farm, the workshop, the ranch, and the desk, to preach their doctrines and spend from two to three years of their time in the mission field, at their own expense, without salary from their Church? If so, then let these ministers study their Bibles, for from their Bibles they can learn all that these young and inexperienced envoys are teaching.

In conclusion, let me say this, Mr. Editor, the writer is a native of Glasgow, Bridgeton, and left Scotland over nineteen years ago for Utah. About twenty-four years ago I took a missionary trip of three days duration in Ayrshire and found that the opinion was very generally expressed then that nearly twenty or thirty years prior to that time the "Mormon" elders had gone into that country where the "Immortal Robbie" says are "Honest men and bonnie lassies," and that they took away nearly all of the "Best blood of the country, who emigrated to America as members of the 'Mormon' Church."

It is the descendants of this class of people and others like them, who are the "empire builders" of such places as Western Canada, and who are being sent back to your shores to carry the message of the gospel of Jesus Christ as we understand it. My own son has only returned a year ago after completing a mission in the Newcastle district around Carlisle, Sunderland, and elsewhere in that neighborhood, where he was "summarily dealt with" by some of the mob referred to (several of the leaders were fined) and

let me say this, that after his experiences with these small-souled ministers, who use such weapons as illiterate mobs to drive out the "Mormon elders," and after his personal contact with their arguments and reasonings, if he did not know that his religion was true before, if he only believed it before, he now knows it is true after an experience extending over twenty-eight months.

I trust you will excuse this incomplete reply, and I hope that you will in justice to yourself and the article referred to which incited these remarks, copy this in the columns of your valuable paper. I get your paper every week from an old chum of mine. We both played on the Strathclyde Football Club when it was first organized. I still take a very active part in the game of "soccer" out here.

THE RELIGIOUS CRISIS IN GERMANY.

THE German correspondent of *The Christian World* calls attention to the apparent unimportance of the questions just now vexing the German churches compared with the vital matters which are being apparently ignored. The church at the present time, and for years past, has been, religiously speaking, in a state of complete inactivity. It has given birth to no great religious movements. The serious preaching of the gospel and the services of spiritual Christianity have been conspicuously absent. In all parts of the country pious Germans are lamenting the coldness, the apathy of pastors and other spiritual guides, and see no other way out of the difficulty than the building up of little "Gemeinschaften" outside the church, where God may be worshiped in fervency and in accordance with the true spirit of the Reformation. Church after church is being filled with clergymen who may be scientifically fit for their posts, who may have an excellent academic reputation, but who are truly and simply unbelievers in every sense of the term. And in the theological faculties of the universities the pious German sees many of the most influential positions being filled by men who are unquestionably scientific, but who are certainly unfitted to be the guides of young men who are to be called to the ministry of the church. The devout German sees on all sides the secularization of his church, its growing reliance on the State for support. He sees powerful movements on all sides which have as their object complete secession from the church. In Berlin ten thousand persons last year left the church rather than pay church taxes, and every other city in the empire has the same story to tell. In Hamburg one thousand and four hundred citizens, threatened with an increase of the dog tax, pledged themselves in the most solemn manner to leave the church should the authorities insist on the higher tax. By leaving the church they would reimburse themselves for the extra outlay on

dogs. What can we say to these Hamburg citizens? Is there a spark of feeling for religion left in them? And, as in Hamburg, so in every part of the empire. The people are disgusted with the church, and the great masses of them will have nothing to do with it, or as little as possible. And instead of facing this terrible position, which requires the entire energy of the church's best and strongest elements, instead of doing all in their power to bring about some revival of the old religious sentiments of the people, instead of great and sustained effort to rid the church of the grave diseases which threaten its very existence, we are told that what the church wants is a reform of the disciplinary methods for trying heretics, and some revision of the Apostles' Creed which will enable unbelievers to recite it without injury to their tender consciences.—*The Christian Work and Evangelist.*

"IN THE RUT."

It seems to be a human instinct, that whenever an individual is in trouble, he likes to see others in the same condition. In other words, a prison becomes less of a prison to its occupant if he can but have some company. Shakespeare reminds us, that "one fire burns out another's burning," that "one pain is lessened by another's anguish," and also, "if we take some new infection to our eyes, the rank poison of the old will die." This is true; but the former part of it should not be the ideal toward which we aim in the development of character. This same tendency is manifest in the religions of the world to-day, or rather we should say, the religious organizations.

In the *Contemporary Review* for September, 1913, an author of note, Charles A. Lindsay, calls attention to the fact that all religious creeds of the day may be doubted as to their position as harbourers of truth. He laments the condition as it exists, and asks what is the remedy? He recognizes that there is a valuable cargo in the "Good Ship Christianity," which must not be destroyed by the hurricane of present day unbelief; but the question discerned by him relates to the best method of rescue. Where is the lighthouse? Who will build it? To quote: "Men's minds are unsettled already: the number who are dissatisfied with conventional theology and petrified creeds, and who are looking for some restatement of Christian doctrine is already large and constantly increasing. Religion suffers at present from an ever haunting sense of its unreality and insecurity. The shadow of doubt lies across all creeds. The good ship which carries the precious cargo of men's spiritual hopes, is laboring in the trough of the wave, because it is over burdened by the accumulated lumber of the past. The storm grows fiercer; the rigging is rent; the seams gape; the crew are in despair. The good ship will survive when it is lightened of much of her superfluous

burden. Mankind cannot do without the burden which she carries."

Here, the problem of "Mormonism" and her message to the world is placed in a nutshell by the writer. We are sure that he could write a fine volume on a subject something like this: "The Great Apostasy from the Ancient Faith." He sees a condition which it is the mission of "Mormonism" to remedy.

Again, I draw attention to the point that as long as we have a companion in the rut with us, our grief is less than if we were there alone. If all the world were sinners of the worst class, it would be impossible to inspirit their hearts with such a thing as repentance, at least the kind which would lead to a noble fruition. The very existence of some good souls who serve as opposites of the unworthy lower self; souls standing in vivid comparison as better and nobler types, make a sinful state, wretched, instead of tolerant. The statement is often made in this connection, that when a man is down, like a drowning man, he tries to drag every one with him, even the rescuer is liable to be endangered. When one is a sinner, he is inclined to think that everybody resembles him. An honest man thinks every one honest until they prove themselves otherwise; on the other hand, the liar thinks everybody lies, and generally makes haste to so accuse them, when really he has no right to do so. These facts will find a place in other phases of life; but at the present let us apply them to the religious world, as that is our point of interest.

This honest thinker, Mr. Lindsay, peceives the shadow of doubt across all creeds. They all, he seems to think, in fact he says boldly, are wrong. That is just what Joseph Smith was told. A vast number of these same creeds, like the individual, recognize their error; but selfishly will approve of none, even if bronght face to face, like the individual wrongdoer, with one in whom they detect no guile. They all discern the labyrinth of doubt and hesitancy surrounding them; but strive to blow out the light which is even placed in their hands. They all want knowledge. It shines forth in the shape of "Mormonism." Judged by its claim it is indubitably a light set on a hill which cannot be hid; but the world says: "No, it cannot be right; we are all in the darkness. We will pull it down to us. It is like us, or even worse." And so it is the world round. As soon as something lovely and of good report appears; as soon as any wonderful claims are made; as soon as any progress seems evident through the introduction of some new theory, life, or whatever it might be, the world begins to cry: "Get in the rut! Get in the rut! Get in the rut!" and then stares, coaxes, sneers, and finally persecutes, until the new force is in the rut, or makes good its position and establishes a new base for truth. Sometimes this earthly effort fails. When God leads the march of truth, it always does.

Wigan. LUTHER E. EGGERTSEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 25, 1913.

EDITORIAL.

CLOSE OF THE VOLUME.

THE reader now holds in his hand the last number of the seventy-fifth volume of the *Star*, and before another issue of this paper is published the year 1913 will be numbered with the others that have passed beyond recall. The acts also which we have done can never be undone. They can never be blotted out from the history of our lives which we have written upon tablets as enduring as eternity. We are not what we were one year ago. We may not even be in sight of the position which we then occupied. In which direction have our steps been trending? Have we a guiding star of divine light that has grown brighter because of our nearer approach to it during the year just closing, or is it getting dimmer in the distance as we stride away from it? Are we holding the rudder of life with a firmer hand to-day than we did a year ago, or is our grasp upon it uncertain now, and our powers enfeebled? Are we facing the storms of life with full steam ahead, and driving straight for the haven of promised rest, or are we floundering in the seas at the mercy of the waves which will soon wash us as wrecked mariners upon the shores of a desolate eternity?

Our material bodies change with the passing years, and so do our spirits. They become more and more scarred by the misdeeds that we do, or strengthened by the vitalizing virtue of the good that we perform. Perhaps some of us have lived the year, or much of it, in an atmosphere that has been charged with the taint of evil or of evil men—only the taint, perhaps, and nothing more—and so the influence with which we have come in daily contact, has seemed too trifling, too insignificant to incline one's character from the strictest line of rectitude and morality. But let us make no mistake here. One cannot live in the smoke-tainted atmosphere of a city without getting his hands, his face, and all that he has about him more or less soiled. Little by little the impalpable particles of smoke have fallen upon him in a ceaseless shower and grimed themselves deeply into his skin. This process of soiling has been slow, imperceptible; but it has gone on with never-failing persistence, and one becomes conscious only of his unsightly appearance when his attention is particularly called to it.

The air in a closed room may not seem vicious to those who live in and breathe it; but it is laden with the germs of disease, and

sooner or later they will make their power felt upon the most vigorous constitution. Their inroads are too insidious to be discerned from one day to another; but in time we awake to a fearful realization that their deadly work has progressed too far to be combatted with success. Similarly the very atmosphere of evil—the tainted air only—not to mention association with persons who are not morally clean in every way, is dangerous.

This is stock-taking time with many business men, and it is a good time, too, for every saint to reckon up his religious standing, and ascertain what the year has brought him. The remarks already made have been penned with the hope that some of our readers may be induced by them to undertake this labor, and they offer suggestions as to the manner in which it may be done; yet some additional remarks apropos to the latter are offered. Have we left our first love for Christ, or the love for Him that we had a year ago? Do duties that were gladly performed then seem irksome now? Are the services on the Sabbath, which were always attended then, through rain and shine, neglected now? Are our hopes of eternal life as bright this Christmas as they were a year ago? Is our knowledge of the things of God as clear to-day as when it first broke in light upon our wondering vision? Does our testimony ring true now as then? Do we think that once we were too strict in the observance of religious duties, and that no harm shall befall us if we relax a little from our former vigilance and care? Are our associates chosen with the same regard to their virtuous character as formerly? Do we shun the very appearance of evil as we once did, or do we feel that we may now take a chance to dally with sin in any form whatever? The blood in days that are past tingled through our veins and thrilled us with pride as we said alone or in public, "I am a 'Mormon.'" Is the name now indifferent to us, or do we, perhaps, feel ashamed when we are so called in scorn? The answers which we truthfully make to these questions, and to others which will readily suggest themselves to our minds, will enable us to determine with a good degree of accuracy what the year 1913 has brought to us of profit or loss in a religious way, profit or loss as to the riches of eternity and the wealth there is in the blessing, favor and love of God.

If now, when the taking of stock is completed, and the year's business all figured out, we find that the balance stands against us, what then? What are we going to do about it? Why, brother, sister, there is only one thing for us to do, and that is to face right about the other way. Cut down expenses. Every unworthy thought is a waste of energy; it saps needed strength for the cause of righteousness; and strength is cash in this work. Guard against every needless waste of strength. Every sin drives away some of the Holy Spirit from our hearts, and that Spirit in this fight is cash that should be saved. Stop that drain on your funds. Sin, too, strangles hope in our hearts, and hope is vital to the

Christian's life; it is cash, coin of the realm of God. Cut away the evil that pilfers your capital with a greedy hand. Destroy, with God's help, these enemies that drain your resources and which will soon leave you a wrecked bankrupt without credit before heaven; and what then? Well, the story is too fearful to tell. We want credit before God, we need it. For eighteen hundred years and more the Jews have had none there, and what has been their condition? You know it. Their history has been written in blood. The only cries of the wretched people that have reached heaven have been wails of anguish. No prayers have been answered, no drafts drawn by them on the bank of heaven have been honored. They have been bankrupts, a people without credit there. But, thank God, the day of restoration for them is now breaking with welcome light.

Shall we forget who we are? Shall we forget whence we came? Can we forget that Almighty God, who sent Jesus into the world with a grand mission to perform, has also sent us here with a work in charge, individually, as grand, according to our capacities, as His was for Him, and that if we but prove our faithfulness in this life, where we are passing through our second great test, the way will be opened to us for entrance into glory unspeakable? What Englishman is there who can forget that when the most famed admiral of this country was going into action in one of the greatest naval battles of history, he signalled to his eager men, "England expects every man this day will do his duty?" Can any one here forget those inspiring words, or how the brave men who were so addressed did their duty? Well, in this work of God in which we are engaged, we have enlisted for the overthrow of a power that is stronger than the navies of men, and Jesus Christ our Great Leader expects every man and woman to do his or her duty; nothing more, nothing less. We can not do half duty and escape the notice of Him whose eye is ever upon every one of us, and all the time. We must battle to the end, if we would win. Our enemies will offer us no compromise which does not mean defeat so complete that we can never rise against him again. We can propose none which does not mean the same thing. There is too much to lose for us to dally with this work. There is too much to win to think of losing. We can not lose, if we do our duty. No one of us is expected to win the fight for all; but just our own little part of it. Nothing more; but to do that is our task, our duty, our mission in life.

The eyes of our posterity will be turned upon us—whether in joy and pride, or in sorrow and shame, is for us to say. Our dead are watching us with hearts beating with bright hopes of freedom and life, or sinking deeper into the gloom of disappointment, and saddened more deeply still by the slipping away of opportunities which we fail to let them grasp with a firm hand. Angels in heaven are watching us. The Father and the Son are watching

us. Our enemies are watching our every move. Our conscience is watching us, and so there is every incentive that can be offered to us, or of which the mind can conceive, to do our simple duty. It makes no difference whether our calling is a high or a lower one, all that lies before us there is duty. It is just what every honest and faithful servant gives to his employer. It is what every dutiful child gives to his parents—precisely what is expected of him. It is just what every missionary should render to himself, his fellowmen, and to God—just what is expected of him—and nothing less than this will please or satisfy Him who is the Head and spiritual parent of the human family. As suggested before, "take stock" of your religious standing, and see whether you have won the year 1913 for progress, happiness, glory and God, or have sacrificed it on the gilded altar of ease, pleasure and sin, whose substance is like the ashes of Dead Sea apples, and the incense thereof the never ending bitterness of regret.

The year that is fading from view has been replete with signs that the coming of the Son of Man in judgment upon the world is near at hand. The ferocity of human nature developed by the spirit which divides and antagonizes the Christianity of sectarianism, has found expression in some of the most atrocious deeds of rapine, murder and horror that ever made this old earth groan under the burden of iniquity which it has been compelled to bear upon its bosom. The Balkan allies, rending themselves into divided camps over the division of spoils from the Turkish war, flew at one another's throats and hacked themselves to pieces in true savage style, while Turkey, taking advantage of the situation, reoccupied Adrianople, the chief spoil which she had lost. Mexico, in the west, has presented to the view of the world some scenes of horror that are worthy of fiends incarnate.

"Waves of terror," to use the terms of the report, have convulsed whole peoples as they have witnessed the baleful effects of immorality and its attendant evils amongst themselves. Storms of various kinds have wrought havoc in places where such manifestations of God's anger are uncommon. Floods of immense proportions have swept property of almost inestimable value to destruction, and carried death and desolation to many homes where peace and plenty were found in years that have passed. Cyclones have cut their way in wide swaths through cities, and have overthrown and scattered the palatial habitations of man as straw and chaff are whirled away by common winds.

There has been social unrest everywhere. The suffragette movement and the Home Rule agitation has deeply stirred the people of this kingdom. General labor troubles, such as the Dublin strike and the Indian question in South Africa, have added much to confirm the conviction that the world has fallen upon troublous times. In fact, society seems at present to be resting upon a seething volcano which is quaking with the fury of internal fires

that here and there burst through the exterior crust. How soon some terrible outburst will come, no one knows. That it will not occur, no one is optimistic enough to believe in his heart. The omens are already too portentous, the shocks even now too violent to be ignored, and the nerves of the world are being keyed up to meet the grand eruption with what fortitude it can exert.

In the religious world never before has sectarian Christianity felt its incompetency, and so freely confessed its lack of power to cope with the evils of the times as it has done during the year 1913. Once a power for great good in the land, it has largely lost its hold upon the people. Thousands of church buildings are for sale in America, thousands of churches report not a single member received by profession of faith, thousands, in droves, are deserting the churches on the Sabbath day and taking to the woods, the parks, the fields, the pleasure resorts—anywhere, everywhere they go in order to keep thoughts of duty, religion and God out of their minds. Some are even threatening to leave the churches, *en masse*, to save a religious contribution or two, so that by this saintly frugality they can, without impoverishing themselves in the least, keep a dog and pay a proposed higher tax on the canine—their religion and the pup have been weighed in the balance against the church, and the pup has easily won; for, no doubt, he is of more gravity, by long odds, than the airy, dead form of religion which some men profess.

The sectarian acknowledgement, too, of the growing power of "Mormonism" has been frankly avowed in this year of 1913. As a babe it was born, so the Christian world said, with the seeds of death thickly sown in its frail body, yet it did not die according to the prognostications of the theological doctors; but before their eyes it grew into a shapely youth of fair size, without showing a sign of an early demise—then soon took on the form of a man with all the buoyancy of perfect manhood, and has now developed into the "onrolling giant" of "Mormonism" (that is what some of our enemies call it now), whose progress national governments are invoked to check. But no backward step has been taken by this Church. A steady stream of missionaries has poured forth from Zion to the remotest nations of the earth; a steady stream of baptized believers has been the reward of their work. Progress has marked the cause of this Church, throughout the year. New school houses, colleges, churches, etc., have been built; new stakes created, new lands occupied, new testimonies obtained. Come with us, we are going to win.

T. W. B.

Did I see my most bitter enemy in distress, my sweetest revenge would be to relieve him, and to load him with favors which he could neither forget, nor ever be able to discharge.

PROMINENT EDUCATORS ON UTAH AND THE "MORMONS."

(*Concluded from page 832*).

MISS MARGARET HALEY, business representative of the Chicago Teachers' Federation:

"The one thing which has impressed me in Salt Lake outside of the charming hospitality of the people is the entire lack of understanding which people outside of Utah have of this state. It seems to me no state in the Union has been so little understood. The city and its surroundings are so beautiful and so attractive and there is so much that is unique, that our association meeting in this city stands out as one of the most remarkable in my experience, and I have attended the National Education Association meetings for more than twenty years. I have never known a city to decorate as Salt Lake has to greet its visitors. Its beautiful, broad streets and splendid buildings and wonderful accommodations have made us regret to leave this beauty spot of the West. On every hand I have heard teachers say: 'How is it we never knew Salt Lake and Utah were so beautiful and so splendid'?"

PROFESSOR E. C. BISHOP, of the extension department, Iowa State Agricultural College, Ames, Ia.:

"I thought the city of Boston outdid itself when we met there some years ago, but Salt Lake has outdone all previous meeting places in its spirit of courtesy, cordiality and genuine hospitality. I have been busy studying the institutions of the people of Utah, and I must confess I shall return to my home with a larger view and with a greater spirit of appreciation of the marvelous work these good people are doing."

DR. J. STANLEY BROWN, member of the board of trustees, National Education Association, Joliet, Ill.:

"The convention just closing, in point of hospitable effort on the part of the citizens of Salt Lake to entertain, reached high water mark. The teachers will leave the city with the expectation of returning as soon as the round of cities has been visited by the National Education Association."

PROFESSOR ARTHUR WILLISTON, director of the Wentworth Institute of Boston, and president of the department of manual training and art:

"The warm manner in which the Utahans have entertained us, in every way possible, has been an experience that not any of their visitors will ever forget. They have reduced hospitality to a superlatively fine art."

MANY blush to confess their faults, who never blush to commit them.

I AM GRATEFUL.

I AM grateful for this new day which is different from all others in the calendar of time, and for its possibilities.

Grateful for the desire I have to live, and that there are those to live for; for the power within me to work, and that there is work to do; for the impulse to love, and that there are those to love.

Grateful that I have a friend, and that I may find opportunity to make another before the day is done.

Grateful that God has brought me thus far in safety upon life's journey, and taught me a few things without banishing the smile of cheerfulness from my face, nor making me fearful of the morrow.

Grateful that I have a faith in a to-morrow beyond the glowing sunset of to-day, and that I can go forward to meet it with all the accumulated courage of the yesterdays.

Dublin. LE ROY NELSON.

FROM THE MISSION FIELD.

Sale of Work.—On Saturday, November 29th, 1913, the sisters of the Relief Society, Bradford branch (Leeds conference), held a successful "At Home" and Sale of Work to raise funds to carry on the work of helping those in need. A profit of over £10 was realized. The Relief Society is in a prosperous condition, and the sisters are doing a good work.

Funeral of Mrs. Pardoe.—A burial service was held on Friday, December 12th, 1913, over the remains of Emma Isabella Pardoe (Elder Harold Pardoe's mother). The service was conducted by the elders of the Sheffield branch (Sheffield conference) in the Tinsley Park Cemetery. Although she was not a member, she would always defend the cause of truth. May a consoling influence be with Elder Pardoe and the bereaved family. "Verily I say unto you," says Jesus, "Inasmuch as ye have done it unto the least of one of these my brethren, ye have done it unto me" (Matt. 15: 40).

Baptisms.—A baptismal service was held at "Deseret," High Road, South Tottenham, London, N., December 4th, 1913, at which one person was admitted into the fold of Christ. Elder R. V. Barnes officiated.

On Saturday, December 6th, 1913, a baptismal service was held at Lowestoft, in the sea (Norwich conference), when one soul was added to the Church of Christ, Elder James D. Thorne officiating.

On Tuesday, December 9th, 1913, a baptismal service was held at

Lowestoft (Norwich conference), when one soul was added to the Church of Christ. Elder James D. Thorne officiated.

District Meeting.—Two interesting sessions of district meeting were held in Pudsey branch (Leeds conference), on Sunday, November 23rd, 1913. President Leonard B. Nielsen and four traveling elders were in attendance. The afternoon session commenced at 2:30. The first speakers of this session were Elders William D. Hoover and George C. Lund. Sister Sutcliffe then sang a solo, when speaking was resumed by Elder John J. Haslam, Brother George A. Guy, and President Nielsen in the order given. The subjects treated upon were the restoration of the gospel, the Holy Ghost, how to gain a knowledge of God, and the necessity of righteous living. At the evening session (6:30) the general and local authorities were sustained. Sister Ada Housecroft reported the Relief Society, Elder William D. Hoover the branch and Sunday School. Both stated that their respective organizations are in excellent condition, and that the spirit of unity prevails. Brothers Whitaker Metcalf and Simeon Stead bore impressive testimonies of the manifestation of the power of God through the priesthood. Sister Flora Briggs sang a sacred solo. Elder William W. Seare said that by aspiring to high ideals, we are seeking the higher blessings of life. Bore his testimony to the restoration of the gospel through the Prophet Joseph Smith. President Leonard B. Nielsen urged the saints to support the priesthood, to be prayerful, humble and charitable. Attendance 63.

Branch Conferences.—A branch conference was held at Walsall (Birmingham conference), no Sunday, December 7th, 1913. President Warren S. Tew and wife, and six traveling elders were present. The time of the morning session was occupied by the local brethren in the discussion of Sunday School work. Brothers John A. Carter, William Pitt, John S. Arnold, and William R. Scott all expressed their willingness to assist in teaching the children the principles of the gospel, and testified to the truth of the latter-day work. The speakers at the afternoon and evening sessions were President Tew, Elders George H. Brewerton, Joseph B. White, E. C. Samuels, David H. Cannon, and William H. Woodyatt. Remarks were made upon the saved condition of infants, the Book of Mormon, the blessings of our daily life, the law of tithing, the restoration of the gospel, and love and charity. During the evening session Elder Woodyatt sang a solo, "I know that my Redeemer lives."

Two interesting sessions of branch conference were held in the Sparkbrook branch (Birmingham conference), on Sunday, December 14th, 1913. President Warren S. Tew and wife, and four traveling elders were in attendance. The speakers were President Tew, Elders Harry V. Graham, George W. Lunt, John A. Maynes,

and Allen C. Mortensen and Brother Fred Lamb. A number of the principles of the gospel were treated upon, and the services were interesting and instructive.

Farewell Socials.—A farewell social was held on Monday evening, December 1st, 1913, in Wolsley Hall, Bristol (Bristol conference), in honor of Elder Thomas A. Baylis, who has been honorably released to return to Utah. A good program was rendered, and a suitable token of esteem was presented to him by the elders and saints.

A farewell social was held on Tuesday, December 2nd, 1913, at 14 Daphne Street, Wandsworth, S. W. (London conference), in honor of Sister Louie Frost, who departed for Canada on the 6th inst. A number of elders, saints and friends were present and indulged in songs, recitations, etc. Refreshments were served, and all had a very enjoyable time.

On Tuesday evening, December 2nd, 1913, a farewell social was given in the Alexandra House, Sparkbrook, Birmingham (Birmingham conference), in honor of Elder Leland F. Pilkington, who has received an honorable release to return home. An extemporaneous program was rendered, dainty refreshments were served, and games were played. A token of love and esteem was presented to Elder Pilkington by the saints and friends.

On Friday evening, December 5th, 1913, the elders of the Liverpool conference and a large number of saints and friends participated in an enjoyable social in honor of President William H. Stayner and Elders Clyde C. Edmonds and Newton R. Jackson, who sailed for home the following day. It was held at the Latter-day Saints' Rooms, Preston. The departing elders received some pretty gifts as tokens of love and esteem from the Preston saints.

A farewell social was held at Darlington (Newcastle conference) on December 9th, 1913, in honor of Elder Richard D. Bradshaw, who has received an honorable release to return home. A suitable program, including games, was the feature of the evening. An appreciated token of esteem was presented to him by the saints and friends of the branch.

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